



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Subhana</i> ³⁰²⁴ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/ journeyed) by <i>abdehe</i> ³⁰²⁵ (His slave) nightly ³⁰²⁶ from The Sacred The Mosque to The Mosque The <i>Aqssa</i> (Uttermost), which ^x We blessed around it ^x to show him [We] of Our <i>Aya'te</i> ^w (miracles); Verily He, He (is) The <i>Sameeo</i> ³⁰²⁷ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The <i>Basseero</i> (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).	سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book ^x and We made it ^x an aright-guidance for Israel's sons that not <i>tattakhetbo</i> ³⁰²⁸ (you ^x take and presume) of lesser than/without Me a custodian.	وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾
3. Progeny ^{w3029} of whom ^p We carried with <i>Noohen</i> (Noah); verily he[was] an <i>abdan</i> (submitter/ worshipper-/ slave) <i>shakoran</i> (multitudinous thanker).	ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed ³⁰³⁰ to Israel's sons in the book, surely assuredly ³⁰³¹ you ^z (shall) corrupt in the Earth ^w twice; and surely assuredly you ^z (shall) overtop, a big overtopping ³⁰³² .	وَقُضِيََا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾
5. So <i>edba</i> (when/ if) came appointment (of the) first ^w (of) [them both] We (will have) missioned ³⁰³³ over you ^b <i>ebadan</i> (worshippers/ submitters/ slaves) for Us possessors	فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ

³⁰²⁴ The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

³⁰²⁵ The word "abdehe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

³⁰²⁶ The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying! And the additional "nightly" = "ليلا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night!

³⁰²⁷ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع".

³⁰²⁸ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some-thing of what was taken! Thus, it is not just the mere taking!

³⁰²⁹ The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

³⁰³⁰ The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here!

³⁰³¹ The "ل" in "لتفسدن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

³⁰³² Some say that the "ل" in both "لتفسدن" and "لتعلن" is "ل" قسم مضمرة = hidden pronoun for oath! See الطبري!

³⁰³³ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

(of) severe <i>ba'a'sen</i> (warfare) then <i>jaso</i> (ravaged they) midst/through ³⁰³⁴ the homes ³⁰³⁵ ; and (such) [was] a promise <i>mufoola</i> ³⁰³⁶ (a matter inevitably done/ fulfilled).	شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٣٦﴾
6. Afterwards (will have) <i>radadna</i> ³⁰³⁷ (We forthwith-retuned) for you ^z the recurrence ^w on them and We (will have) supplied you ^b by possessions and sons and We (will have) made you ^b more <i>na'feera</i> ³⁰³⁸ (preparedness in numbers and succorers mobilizing).	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٣٧﴾
7. En (if) <i>absantom</i> (you ^z did the most desirable and delighting deed) <i>absantom</i> for your ⁿ selves ^w and en offended you ^c so (is) then for it ^w ; then <i>edha</i> (when/if) comes promise (of) the other ^w to displease they ^z your ⁿ faces ³⁰³⁹ and to enter they ^z The Mosque like they ^z entered it ^x first [once ^w] (time ^w); and to <i>youtabbero</i> (they ^z ruin/ damage) what they ^z overtopped ³⁰⁴⁰ (overrode/ conquered) <i>tatbera</i> ³⁰⁴¹ (an utter-bane/ damage).	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْئَلُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٣٨﴾
8. <i>Asa</i> (craving a deed beyond one's means that/ may) [it ^x] your ⁿ Lord to <i>yarbama</i> (mercy-give) you ^b and en (if) reverted you ^c We revert; and We made Hell ^w for the disbelievers a prison/a mat ³⁰⁴² .	عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۖ وَإِنْ عُدْتُمْ عَدُنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٣٩﴾
9. Verily this ^x The Qur'an ^x aright-guides to which ^u it ^w (is) upright-straighter and <i>youbashsher</i> ([it ^x] tells pleasant tidings) (to) the believers who ^r they ^z work the righteous works ^w that for them (is) a big remuneration.	إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٤٠﴾
10. And verily who ^r they ^z believe not by the Hereafter ^w We prepared for them a painful torment.	وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٤١﴾
11. And prays/invokes the mankind by the evil his pray/invocation by the <i>kbayre</i> (goodness/ worthiness/ desirables) and [was] the mankind hasty.	وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿٤٢﴾
12. And We made the night and the day a twain <i>Aya'ta</i> ^w (miracle/ sign/ proof), then We erased the night's <i>Aya'ta</i> ^w and made We the day's <i>Aya'ta</i> ^w <i>mubsseratan</i> ^w (discernment-enabler) ^w to <i>tabtagho</i> ³⁰⁴³ (you ^z earnestly-quest)	وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّنَ

³⁰³⁴ The word “خلال” means “among” or “midst,” see اللسان!

³⁰³⁵ That is *your* homes^w!

³⁰³⁶ The word “*mufoola*”= “مفعولاً” is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out!*”

³⁰³⁷ The word “*رَدَدْنَا*” is rooted in “رَدَّ” meaning “*forthwith-retuned*,” based on the *Ayah*: “*And when (bad) been greeted you^z by a greeting^w, then you^z greet by better than it^w or you^z forthwith-return it^w.*” (S4: 86). Also one should bear in mind that a “*day*” “*by Allah’s rule*” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “*and verily a day enda (by Rule of) your^t Lord (is) like a thousand-year of what you^z reckon!*” (S22: 47)!

³⁰³⁸ The word “*تَفِيرًا*” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “انصاراً” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group!* See التاج! So perhaps, and Allah knows best, the influence of *World Zionism since early 20th Century to the present* (2006) is a *good example*, as such influence *penetrates* most “*decision-making bodies*” throughout the world in support of its *unfair and vile* causes! See إعراب القرآن، لمحمود صافي، and اكتب التفسير

³⁰³⁹ The word “وَجُوهَكُمْ” in “وَجُوهَكُمْ” has many meanings, among them: *your chieftains, or your notables or leaders among you!* And if that happens to such people in any community then the rest clearly are worsted or bested! See الراغب and الهادي

³⁰⁴⁰ The word “عَلَوْا” means *they overtop* as “عَلَا” means: *overtop, conquered and prevailed upon!* لسان العرب

³⁰⁴¹ The word “تَتْبِيرًا” is an *infinitive noun*, for *intensity* for being *repetitive and utter!* So, “*utter smashing*” or *utter damage!*

³⁰⁴² The word “حَصِيرًا” could also mean a “mat!”

³⁰⁴³ The word “تَبْتَغُوا”= “تَبْتَغُوا” meaning: *earnestly quested!*

munificence from your ⁿ Lord and to know you ^z the years ^w number and the reckoning; and each thing expounded it ^x We <i>tafsselan</i> ³⁰⁴⁴ (detailed-expounding).	رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٣﴾
13. And each mankind We bounded him his omen in his neck ^w and <i>nokbrejo</i> ([We] produce/ emerge) for him The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x a book ^x [he] finds it ^x <i>manshoora</i> (that which is spread, i.e. unfolded).	وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٤﴾
14. Let-read [you ^s] your ^t book, sufficed by your ^t self ^w today on you ^g <i>Haseeban</i> (Meticulous Reckoner).	أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٥﴾
15. Whoever <i>ehtada</i> (he found and accepted the aright-guidance), so verily only <i>yahtadey</i> (he finds and accepts the aright-guidance) for himself ^w and whoever [he] strayed then verily only [he] strays on it ^w ; and not <i>ta'zero</i> (ill-burdens/sins/offends) a <i>wa'zeyraton</i> (she-ill-burden-bearer/ she-sinner/ she-offender) another's <i>wezra</i> (an ill-burden/sin/offense); ³⁰⁴⁵ and were not We tormentors until [We] mission ³⁰⁴⁶ a messenger.	مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٦﴾
16. And if We wanted to perish a village ^w We commanded its ^w affluents then <i>fa'saga</i> ³⁰⁴⁷ (they ^z rebelled vis-à-vis Allah's command) in it ^w so righted on it ^w the say, so We destroyed it ^w <i>tedmeeran</i> ³⁰⁴⁸ (utter-destruction).	وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٧﴾
17. And how-many ³⁰⁴⁹ We perished of the generations of after <i>Nooben</i> (Noah) and sufficed by your ^t Lord by His <i>eba'de's</i> (worshippers/ submitters/ slaves)'s offenses Proficient, <i>Basseeran</i> (keen: Seer/ -comprehensive Knower of the facts and their ultimate consequences).	وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٨﴾
18. Whoever [he] [was] wanting the Hastener ³⁰⁵⁰ We hastened for him in it ^w what [We] will for whom ^p [We] want; afterwards We made for him Hell ^w <i>yassla</i> ³⁰⁵¹ ([he] shall be broiled on/ by) it ^w <i>mathmooman</i> ³⁰⁵² (he who is despised) <i>madbooran</i> ³⁰⁵³ (he who is driven-away from Allah's mercy/ he who is reprobated).	مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٩﴾

³⁰⁴⁴ The word “تَفْصِيلًا”= “إِسْم مصدر” that is an *unrestricted objective noun* indicating *intensity* or *emphasis* of the *nature* of the act of that verb itself! In this case expressing *intensity* of the “expounding,” hence *detailed* is prefixed to attain this intensity!

³⁰⁴⁵ The word “وَزْرٌ”=*we'zr* means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a “وَزِيرٌ”=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “burden” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

³⁰⁴⁶ See footnote 2890 above regarding *ابْعَثْ*

³⁰⁴⁷ See the *Lexicon* attached to this *Translation* for the word *faseoonn* = “*الفاسقون*” for elaboration!

³⁰⁴⁸ In this case “utter” is used to *intensify* destruction!

³⁰⁴⁹ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*!”

³⁰⁵⁰ That is, this world goes rather *fast* and after all it is *transitory* pomp! In Arabic “world” is a *feminine gender*!

³⁰⁵¹ The word “يَصْلَى” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

³⁰⁵² The word “*mathmooman*”= “مَذْمُومًا” is a *masculine, singular, objective noun*, no English equivalent for it!

³⁰⁵³ The word “*madbooran*”= “مَدْحُورًا” is a *masculine, singular, objective noun*, no English equivalent for it!

19. And whoever [he] wanted the Hereafter ^w and [he] endeavored ³⁰⁵⁴ for it ^w its ^w endeavor while he (is) a believer, so those, [was] their endeavor <i>mashkora</i> ³⁰⁵⁵ (it ^w that which is being thanked).	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾
20. Each [We] supply these and these (are) of your ^t Lord's giving; and not [was] your ^t Lord's giving <i>mahdhoran</i> ³⁰⁵⁶ (that which is restricted).	كُلًّا نَّمِدُّ هُنَّ لَاءَ وَهُنَّ لَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look [you ^s] how favored/preferred We some (of) them over some; while surely the Hereafter ^w (is) bigger ranks ^w and bigger <i>tafdhelan</i> (favor/preferment).	أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [you ^s] with Allah another <i>elaban</i> (a deity) then [you ^s] sit <i>mathmooman</i> (he who is dispraised) <i>makhthola</i> ³⁰⁵⁷ (he who is disappointed).	لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
23. And judged your ^t Lord that not worship you ^z except <i>eyyaho</i> ³⁰⁵⁸ (indeed exclusively Him) and by both the begetters (parents) <i>ehsan</i> (rendering dutiful need); either assuredly reaches <i>endaka</i> (with you/at your custody) the agedness an <i>abado</i> ³⁰⁵⁹ (a lone/any-one) (of) them both or [them] both, then let-not say [you ^s] for them both: fie; and let-not [you ^s] scold them both; and let-say [you ^s] for them both a say- <i>kaaree-man</i> (soft/pleasing, bounteous, and ennobling).	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you ^s] for them both, the wing (of) humility ³⁰⁶⁰ of the mercy ^w and let-say [you ^s]: my Lord <i>erham</i> (mercy-give) them both like what both reared me (when I was) a little.	وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾
25. Your ⁿ Lord (is) knowinger by what (is) in your ⁿ selves ^w ; en (if) you ^z be <i>ssa'lebeena</i> (righteous-people), then verily He [was] for the <i>anwabeena</i> (iterative repenters) <i>Ghafooran</i> (iterative Forgiver).	رَبُّكُمْ أَعْلَمُ بِمَا فِي أَنْفُسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾
26. And <i>eetey</i> (let-accord [you ^s]) the kin-possessor his right and (too) the poor and son (of) the path (the wayfarer); and let-not squander [you ^s] an utter ³⁰⁶¹ squander.	وَأَنِ السَّبِيلَ وَلَا تُبْذِرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they ^z were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i> ³⁰⁶² (iteratively ingrate).	إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾
28. And if [you ^s] assuredly shun a'n (off) them <i>ebegha'a</i> (earnest-quest) a mercy ^w ³⁰⁶³ from your ^t Lord [you ^s] hope (for) it ^w ; then let say [you ^s] for them say <i>may'soran</i> (facile).	وَأِمَّا تَعْرِضْ عَنْهُمْ إِبْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا

³⁰⁵⁴ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام” See اللسان, and الصائر!

³⁰⁵⁵ The word “مشكوراً” is an objective noun for which there is no English equivalent per se!

³⁰⁵⁶ The word “محظوراً” is an objective noun for which there is no English equivalent per se!

³⁰⁵⁷ The word “مخذولاً” is an objective noun for which there is no English equivalent per se!

³⁰⁵⁸ The word “إياه” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

³⁰⁵⁹ See the Lexicon attached to this Translation regarding “أحد”!

³⁰⁶⁰ What a lofty, elegant, and eloquent expression is: “the wing of humility of the mercy!” It's your side of ease, leniency, kindness and servileness towards the begetter-parents who had begotten and reared you!

³⁰⁶¹ The word “تبذيراً” is the infinitive noun of “بذر” and so the word “utter” is used to indicate such intensification!

³⁰⁶² The word “كفوراً” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

<p>29. And let-not make [you^s] your^t hand^w fettered to your^t neck^w and let-not <i>tabso</i>tt (swell/ outstretch) it^w [you^s] all the <i>bastte</i> (swelling/ out-stretching), then [you^s] sit <i>maloo-man</i> (he who is dispraised/ despised) <i>mahsooran</i>³⁰⁶⁴ (he who is: cringer/ in ardent contrition).</p>	<p>ميسورا ﴿٢٩﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٣٠﴾</p>
<p>30. Verily your^t Lord, <i>yabsotto</i> ([He] swells/ expands) the <i>rez'qa</i>^x (provision/ victuals for sustenance)^x for whom^p [He] wills and [He] constricts; verily He [was] by His <i>eba'de</i> (worshippers/ submitters/ slaves) Proficient Baseeran (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).</p>	<p>إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣١﴾</p>
<p>31. And let-not you^z kill yourⁿ children (because of) <i>khashya'te</i> (reverent-fear^w) (of) impoverishment; We provide them and <i>eyyakum</i>³⁰⁶⁵ (indeed including you^b); verily their killing [was] a big wrongdoing.</p>	<p>وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَكُنْ خَيْرًا نَّرِزْقُهُمْ وَإِيَّاكُمْ إِن تَقْتُلُهُمْ كَانَ خَطِئًا كَبِيرًا ﴿٣٢﴾</p>
<p>32. And let-not you^z near the adultery^x; verily it^x [was] a profanity^{w3066} and fouled a path (it^w is).</p>	<p>وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٣﴾</p>
<p>33. And let-not kill you^z the self^w, which^u Allah hallowed-/ forbade, except by the right; and whom^p [he] (had been) killed unjustly, then <i>qad</i> (already and affirmatively) We made for his guardian an authority³⁰⁶⁷, so let-not <i>yus'ref</i> ([he] exceeds/ squander) in the killing; verily he [was] <i>manssoora</i> (he stands succored).</p>	<p>وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٤﴾</p>
<p>34. And let-not near you^z the orphan's possession except by which^u [it^w] (is) <i>ahsano</i> (excellenter) until attains [he] his <i>ashud</i>³⁰⁶⁸ (prime/ full mental and physical strengths); and you^z fulfill³⁰⁶⁹ by the covenant; verily the covenant [was] <i>masola</i>³⁰⁷⁰ (that which is to be questioned about).</p>	<p>وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَارَةٌ مَسْئُولًا ﴿٣٥﴾</p>
<p>35. And let-fulfill³⁰⁷¹ you^z the measure if you^z measured and let-weigh you^z by the <i>qesttas</i> (rendering absolute balance/ post removal of injustice) the straight; <i>tha'leka</i> (he-that-asfar-it/ that) (is) <i>khayron</i> (choicer/ superior/- worthier) and excellenter <i>ta'awee'la</i> (ultimate becoming).</p>	<p>وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾</p>
<p>36. And let-not <i>ta'gfo</i>³⁰⁷² ([you^s] judge by perspicacity and presumption) what (is) not for you^g by it^x knowledge; verily the hearing and the sight and the <i>foaa'da</i> (keen-</p>	<p>وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ</p>

³⁰⁶³ The word “رحمة” has many meanings, among them here is: wished for provision= “ارزق” See الطبري!

³⁰⁶⁴ The word “حسرة” is “أشد الندم,” see التاج! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

³⁰⁶⁵ The word “إيائي،” “=،” أداة تأكيد لضمير منصوب،” is an article of intensity for an objective pronoun!

³⁰⁶⁶ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some-times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

³⁰⁶⁷ The power means an authority over the wronger to either demand “qesas,” that is receiving “blood money,” exacting retribution, to slay the wronger, or extend forgiveness to the wronger!

³⁰⁶⁸ The word “ashudal” = “أشده” translated as [his “prime, full strength”] = reached the ideal age of physical and mental strengths!

³⁰⁶⁹ The word “أوفوا” from “الوفاء،” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

³⁰⁷⁰ The covenant is to be questioned in censure to its breaker, just like the “she-neonate” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is!

³⁰⁷¹ See footnote 2854 above regarding fulfill!

³⁰⁷² The word “تقف” = تحكم بالقيافة و الظن، i.e. you judge by perspicacity and presumption! See الراغب!

preoccupation of the heart), all those, [he] [was] a 'n (regarding) it ^x masola ³⁰⁷³ (that which is to be questioned about).	أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٧﴾
37. And let-not walk [you ^s] in the land ^w struttingly; verily you ^g never takhrega ³⁰⁷⁴ (you ^s perforate/ horizontally cross to its end) the Earth ^w and never reach [you ^s] the mountains tallness ³⁰⁷⁵ .	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾
38. All tha'leka (he-that-afar-it/ that) [was] its ^x ill enda (by Rule of) your ^t Lord makruhan ³⁰⁷⁶ (that which is disliked).	كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٩﴾
39. Tha'leka (he-that-afar-it/ that) (is) of what revealed ³⁰⁷⁷ to you ^g your ^t Lord of the bekma'tey ^{w3078} (wisdom) ^w ; and let-not make [you ^s] with Allah another elaban (a deity), then [you ^s] (be) cast in Hell ^w malooman (he who is dispraised) mad'hooran ³⁰⁷⁹ (he who is banished).	ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾
40. Has then assfa ³⁰⁸⁰ ([He] preferentially appropriated) you ^b your ⁿ Lord by the sons and ittakhatha ³⁰⁸¹ (He took and made) of the angels females; verily you ^z surely say a great say ³⁰⁸² .	أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا إِنكَمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤١﴾
41. And laqad (verily, already and affirmatively) We variegated in this, The Qur'an ^x to yadhbakkaro (repetitively-remind them ^x) and not [it ^x] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا تُفُورًا ﴿٤٢﴾
42. Let-say [you ^s]: if [was] with Him aa'lehaton ^w (deities), as what they ^z say, then surely (would have) ebtagho ³⁰⁸³ (they ^z earnestly-quested) to The Arshe ³⁰⁸⁴ (Throne of Kingship) possessor a path ³⁰⁸⁵ .	قُلْ لَوْ كَانَ مَعَهُ ءِلَهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٣﴾
43. Subhana ³⁰⁸⁶ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and ta'aala (ever elevated [He]) amma (regarding) what they ^z say olowan (elevation-/ loftiness) Ka'beeran ^x (Big/ Vast).	سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٤﴾
44. Tosabbeho ³⁰⁸⁷ (say: "subhana Allah") for Him the Heavens ^w and the Earth ^w and who ^p (are) in them ^y and	تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ

³⁰⁷³ That is Allah shall question all those senses and the heart regarding what each did, if it was not supposed to do!

³⁰⁷⁴ The word "تخرق" in "تخرق" has several meanings, among them: perforated it by making deep and large hole in it to the other end, or cross it all along to its end! See الهادي والبصائر! I can not find a suitable word in English for "تخرق", among words such as: bore, perforated, pierced, and all such synonyms!

³⁰⁷⁵ That is never you reach in height or might of the mountains!

³⁰⁷⁶ The word "مكروها" is a singular, masculine, objective noun = "اسم مفعول" And "مكروها" is not an adjective, to say "dislikeable," so for such a word there is no English equivalent per se! See إعراب القرآن، لمحمود صافي!

³⁰⁷⁷ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king! See اللسان!!

³⁰⁷⁸ See the Lexicon attached to this Translation for "bekma!"

³⁰⁷⁹ The word "مدحور" is a singular, masculine, objective noun for which there is no English equivalent per se!

³⁰⁸⁰ The word "أصفا" in "أصفاكم" means: [He] preferentially appropriated, i.e. favorably individualized!

³⁰⁸¹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

³⁰⁸² That is with respect to sin, i.e. a great sinful say!

³⁰⁸³ The word "طلب حثيثا" = "إبتغى" meaning: earnestly quested!

³⁰⁸⁴ See the Lexicon attached to this Translation for more elaboration on this wondrous word!

³⁰⁸⁵ That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves!

³⁰⁸⁶ The word "subhana" = "سبحانه" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "ho" = "Him!" Wherever the word "subhana," or its associates/ inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

³⁰⁸⁷ The word "tosabbeho" means saying "subhana Allah," see footnote 2843 above regarding subhana!

<p>en (not) of a thing except you sabbeho (says: <i>subhan Allah</i>) [it^x]³⁰⁸⁸ by His praise, [and] but not understand you^z their <i>tasbeeha</i> (their saying <i>subhana Allah</i>); verily He [was] Forbearer, <i>Ghafooran</i> (iterative Forgiver).</p>	<p>وَالْأَرْضُ وَمَنْ فِيهَا وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾</p>
<p>45. And if you^s read (<i>read</i> is in the past tense) The Qur'an^x We made between you^s and [between] whom^t (<i>did</i>) not believe they^z by the Hereafter^w a veil <i>mas-tooran</i>³⁰⁸⁹ (<i>that which is hidden/invisible</i>).</p>	<p>وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾</p>
<p>46. And We made on their hearts covert^x that-not they^z understand it^x and in their ears <i>wagran</i> (hearing-heaviness) and if you^s mentioned your^t Lord in The Qur'an^x alone fled/diverged they^z on their rears aversively.</p>	<p>وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْا عَلَى أَدْبَارِهِمْ نَفُورًا ﴿٤٦﴾</p>
<p>47. We (are) knowinger by what <i>yasta'me'ona</i> (they^z affirmably listen) by [it^x], <i>edb</i> (when/since) <i>yasta'me'ona</i> (they^z affirmably listen) to you^s <i>edb</i> (while) they (are) <i>najwa</i> (secretly-counseling each other), <i>edb</i> (say the <i>dha'lemonoona</i>³⁰⁹⁰ (injustice-doers): en (not) <i>tatta'be'ona</i> (you^z closely-follow) except a man <i>mas'hooran</i>³⁰⁹¹ (one who is bewitched).</p>	<p>لَنْ أَعْلَمَ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾</p>
<p>48. Let-look [you^s] how struck they^z for you^s the parable-/examples so strayed they^z so they^z cannot (find) a path.</p>	<p>أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾</p>
<p>49. And said they^z: are if we were bones and <i>rufatan</i>³⁰⁹² (decayed corpses/dust/debris) are truly we <i>mub'ao-thoona</i>³⁰⁹³ (ones to be resurrected) a new creation.</p>	<p>وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾</p>
<p>50. Let-say [you^s]: let-be you^z a stone^w or an iron^x.</p>	<p>قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾</p>
<p>51. Ora creation of what enlarges in yourⁿ chests; then they^z will say: who^a (<i>shall</i>) restore us; let-say [you^s]: Who <i>fattara</i> ([He] innately-perfectly-originated) you^z first [once^w] (<i>time^w</i>); then they^z will nod³⁰⁹⁴ to you^s their heads and say they^z: when (<i>is</i>) it^x; let-say [you^s]: <i>asa</i> (<i>craving a deed beyond one's means that, may</i>) that [it^x] be near.</p>	<p>أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغَضُونَ إِلَيْكَ رُءُوسُهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾</p>
<p>52. Day [He] summons you^b then <i>testajeebona</i>³⁰⁹⁵ (you^z compliantly-answer) by His praise and you^c presume en (not) waited/tarried you^c except a little (<i>short while</i>).</p>	<p>يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾</p>
<p>53. And let-say [you^s] for My <i>eba'de</i> (worshippers/submitters/slaves) (to) say they^z which^u it^w (<i>is</i>) <i>absano</i> (excellenter); verily the Satan incites among them; verily the Satan [was] for the mankind a foe³⁰⁹⁶ manifest.</p>	<p>وَقُلْ لِعِبَادِي يَقُولُوا آلَتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾</p>
<p>54. Yourⁿ Lord (<i>is</i>) knowinger by you^b en (<i>if</i>) [He] wills</p>	<p>رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ</p>

³⁰⁸⁸ The word "thing" in Arabic is a *masculine, singular* gender! Hence, the pronoun referring to it is a "be-it!"

³⁰⁸⁹ The word "*mastoora*" is *objective, singular, masculine noun*, with no English equivalent, meaning *that which is hidden*!

³⁰⁹⁰ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

³⁰⁹¹ The word "مسحور" is an *objective noun* for which there is no English equivalent *per se*!

³⁰⁹² There is no English word *per se* to mean "أرفات، أي فئات الميت بعد أن يفتت ويتلاشى، الفئات" So, the closest one word is "dust!"

³⁰⁹³ The word "مبعوثون" is an *objective noun* for which there is no English equivalent *per se*!

³⁰⁹⁴ The word "ينغضون" rooted in "انغض" and not "نغض" means they nod their heads *scoffingly*, not just the mere nodding; See الهادي!

³⁰⁹⁵ The word "استجاب" in "تستجيبون" is *answered plus compliance* with what was requested, i.e. "compliantly answered!"

³⁰⁹⁶ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see الهادي and اللسان

<p>yarham ([He] mercy-gives) you^b or en [He] wills torments you^b [He]; and not We sent you^g over them a custodian.</p>	<p>أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكُمْ عَلَيْهِمْ وَكِيلًا ﴿٦٥﴾</p>
<p>55. And your^t Lord (<i>is</i>) knower by whom^p (<i>are</i>) in the Heavens^w and the Earth^w; and <i>laqad</i> (<i>verily, already and affirmatively</i>) favored/preferred We some (<i>of</i>) [the] prophets over some and <i>aa'tayna</i> (<i>We accorded</i>) Dawooda (<i>David</i>) Zabara (<i>Psalms/proverbial wisdoms/no command-rules</i>).</p>	<p>وَرَبِّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٦٦﴾</p>
<p>56. Let-say [you^s]: let-invoke you^z whom^r you^c claimed of lesser than/without Him, then not possess they^z the <i>dhurro's</i> (<i>persisting-distress's</i>) doffing <i>a'n</i> (<i>off</i>) you^b and nor a transfer.</p>	<p>قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٦٧﴾</p>
<p>57. Those, who^r invoke they^z <i>yabtaghona</i>³⁰⁹⁷ (<i>they^z earnestly-quest</i>) to their Lord the <i>waseelata</i>³⁰⁹⁸ (<i>a unique rank in Paradise/intermediacy/mean of approach</i>) which (<i>of</i>) them nearer and <i>yarjona</i> (<i>they^z fear/hope for</i>) His mercy^w and they^z fear/know³⁰⁹⁹ His torment; verily your^t Lord's torment[was] <i>mabthooran</i>³¹⁰⁰ (<i>one to be cautious about</i>).</p>	<p>أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٦٨﴾</p>
<p>58. And <i>en</i> (<i>not</i>) of a village^w except We (<i>are</i>) <i>mubleko</i> (<i>perishing/causers to perish</i>) it^w before The <i>Qeyamatey's</i>^w (<i>Judgment's</i>) Day^x or tormenting it^w [We] a severe torment; [was] <i>tha'leka</i> (<i>he-that-afar-it/that</i>) in the book <i>mustooran</i>³¹⁰¹ (<i>that which is inscribed</i>).</p>	<p>وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٩﴾</p>
<p>59. And not prevented Us to send by the <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) except that denied by it^w the [firsts] (<i>ancients</i>); and <i>aa'tayna</i> (<i>We accorded</i>) <i>Thamooda</i> the she-camel <i>mubsseratan</i>^w (<i>discernment-enabler</i>)^w; so <i>dhalamo</i>³¹⁰² (<i>they^z wronged</i>) by it^w; and not We send by the <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) except frighteningly.</p>	<p>وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَبَ بَهَا الْأَوَّلُونَ وَءَاتَيْنَا ثُمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٧٠﴾</p>
<p>60. And <i>edh</i> (<i>when/since</i>) We said for you^g: verily your^t Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^g except an essay^w for the mankind; and the tree^w [the] <i>mal'ona'ta</i> (<i>that which^u is cursed</i>) in The Qur'an, and [We] frighten them; so not augment them (<i>that</i>) except big excessiveness.</p>	<p>وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٧١﴾</p>
<p>61. And <i>edh</i> (<i>when/since</i>) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [he] said: do [I] kowtow for whom^p created You^g muddily/(<i>of</i>) mud.</p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ</p>

³⁰⁹⁷ The word “طلب حثيثاً” = “إبتغى” meaning: earnestly quested.

³⁰⁹⁸ The “waseelah” = “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary!

³⁰⁹⁹ Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

³¹⁰⁰ The word “محذورا” is an objective noun for which there is no English equivalent per se!

³¹⁰¹ The word “مسطورا” is an objective noun for which there is no English equivalent per se!

³¹⁰² See the Lexicon attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged!”

<p>62. Said [he]: have seen You^g this whom^x, <i>karramata</i>³¹⁰³ (You^g have bestowed on him generosity and nobleness) over me, <i>la'en</i> (indeed if) reprieved me You^g to The <i>Qeyamatey's</i>^w (Judgment's) Day^x verily <i>abta' nekanna</i>³¹⁰⁴ ([I] surely assuredly rein/ reign) his progeny^w except a few.</p>	<p>ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٦﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَىٰ لَيْنٍ أُخْرَتَنِي إِلَىٰ يَوْمِ الْقِيَمَةِ لَأُحْتَنِكَ بِدُرَيْتِهِ إِلَّا قَلِيلًا ﴿١٧﴾</p>
<p>63. Said [He]: let-go [you^s]; then whoever [he] followed you^g of them, then truly Hell^w (is) yourⁿ requital, a requital <i>manforan</i>³¹⁰⁵ (amply supplied).</p>	<p>قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿١٨﴾</p>
<p>64. And <i>istafze</i> (let-affirmably provoke [you^s]) whom^p you^g could of them by yourⁿ voice; and <i>ajleb</i>³¹⁰⁶ (let-vociferously fetch by/ rally-and-assault [you^f]) on them by yourⁿ horses^w and <i>ra'jeleka</i> (rider or foot soldiers) and let-share them [you^s] in the possessions and the children and let-promise them [you^s]; and not promises them the Satan except a beguilement.</p>	<p>وَأَسْتَفْزِزُ مَنْ أَسْتَفْطَعُ مِنْهُمْ بَصُوتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَبْلِكَ وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٩﴾</p>
<p>65. Verily My <i>eba'de</i> (worshippers/ submitters/ slaves) not for you^g on them an authority; and sufficed by yourⁿ Lord Custodian.</p>	<p>إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٢٠﴾</p>
<p>66. Yourⁿ Lord, Who <i>youz'jei</i> ([He] gently-drives) for you^b the <i>folka</i>^x (ship/ ships)^{x3107} in the sea to <i>tabtagho</i>³¹⁰⁸ (you^z earnestly-quest) from His munificence; verily He [was] by you^b Raheeman (iteratively mercy Giver).</p>	<p>رَبِّكُمْ الَّذِي يُزِيحُ لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بَكُمْ رَحِيمًا ﴿٢١﴾</p>
<p>67. And if touched/betided you^b the <i>dhurro</i> (persisting distress) in the sea, strayed whom^p you^z invoke except <i>eyyabo</i>³¹⁰⁹ (indeed exclusively Him); then <i>lamma</i> (when/ whence) <i>najjakum</i> (repetitively-delivered you^b [He]) to the desert³¹¹⁰ (land) shunned you^c; and [was] the mankind <i>kafooran</i>³¹¹¹ (iteratively ingrate).</p>	<p>وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٢٢﴾</p>
<p>68. Have then secured you^c (your selves) that [He] implodes by you^b a side of the desert³¹¹² (land) or [He] sends on you^b <i>ha'sseban</i> (stone-storm); afterwards not find you^z for you^b a custodian.</p>	<p>أَفَأَمِنْتُمْ أَنْ تَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٢٣﴾</p>
<p>69. Or have you^c secured to [He] returns you^b in it^x <i>taratan</i>^w (once/ phase/ period)^w another^{w3113} then sends [He] on you^b <i>qassefan</i> (shatterer) of the wind^w then drowns you^b [He] by what disbelieved you^b after-</p>	<p>أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرَّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا</p>

³¹⁰³ See the *Lexicon* attached to this Translation or footnote 27 to the Introduction for this important word.

³¹⁰⁴ The "ل" in "لَأُحْتَنِكَ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

³¹⁰⁵ The word "مَوْفُورًا" is an objective noun for which there is no English equivalent *per se*!

³¹⁰⁶ The Arabic word "أَجْلِبُ" imparts the sense of vociferous fetching by rally and assault! There is no English equivalent *per se*, hence we transliterate and parenthetically explain!

³¹⁰⁷ The Arabic word "فَلَكَ" could mean ship or ships.

³¹⁰⁸ The word "يُزِيحُ" = "يُزِيلُ" meaning: earnestly quested.

³¹⁰⁹ The word "إِلَاهُ" = "أداة توكيد لضمير منصوب" = "إله" = an article of intensity for an objective pronoun!

³¹¹⁰ The word "الْبَرِّ" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water! Also, "الْبَرِّ" figuratively speaking could stand for "land!" See اللسان.

³¹¹¹ The word "كَفُورًا" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

³¹¹² See footnote 2969 above regarding desert.

³¹¹³ The word "تَارَةً" = "المرّة و الحين" means "once," "a time period!"

wards not find you ^z for you ^b on Us by it ^x a <i>ta'bean</i> ³¹¹⁴ (follower-succorer).	تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٦﴾
70. And <i>laqad</i> (verily, already and affirmatively) <i>karramna</i> ³¹¹⁵ (We bestowed generosity and ennobled) Adam's sons and We carried them in the desert ³¹¹⁶ (land) and the sea and <i>razaqna</i> (We provided) them of the goodies ³¹¹⁷ and We favored/preferred them over many of whom ^p We created <i>tafdheelan</i> ³¹¹⁸ (absolute favor/preferment).	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿١٧﴾
71. Day [We] summon each people by their principal; so whomever <i>oteya</i> ([he] had been accorded) his book by his <i>yameene</i> ^w (right-hand) ^w then those they ^z read their book and not <i>yodh'lamoona</i> ³¹¹⁹ (to be wronged they ^z) (by) a <i>fa'tila</i> ³¹²⁰ (the entwined skin slough/thin thread in the slit of a date-stone).	يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿١٨﴾
72. And whoever [he] was in this ^{w3121} blind, verily he (would be) in the Hereafter ^w blind and <i>adhallo</i> ³¹²² (more astray) a path.	وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿١٩﴾
73. And <i>en</i> (albeit) <i>kado</i> (they ^z nighed/verged/almost) surely they ^z essay you ^g a'n (off) what We revealed ³¹²³ to you ^g to <i>taftarey</i> ([you ^s] craft a lie for fraudulent end) on Us other than it ^x and then surely <i>ittakhabhoka</i> ³¹²⁴ (they took and made you ^g) a <i>khaleelan</i> ³¹²⁵ (ultimate faithful friend).	وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا ﴿٢٠﴾
74. And <i>lawla</i> (had it not been for) that We firmed you ^g <i>laqad</i> (verily, already and affirmatively) <i>kedta</i> (you ^g nighed/verged/almost) <i>tarkano</i> ³¹²⁶ (incline/trust and have self-satisfaction) to them a [thing] a little.	وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٢١﴾
75. So surely We (would have caused) you ^g taste, double (of) the life ^w and double (of) the dying ³¹²⁷ ; afterwards not [you ^s] find for you ^g on Us a <i>na'sseeran</i> (iterative succorer).	إِذَا لَادَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمٰتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٢٢﴾
76. And <i>en</i> (albeit) <i>kado</i> (they ^z nighed/verged/almost) surely <i>yestafazzonaka</i> (they ^z affirmably provoke you ^g) from the	وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنْ

³¹¹⁴ The word "تَبِيعًا" has many meanings, among them: follower-succorer, as in this *Ayah*! See الهادي و اللسان

³¹¹⁵ See the *Lexicon* attached to this Translation for this insightful word, *kareem*, or footnote #28 in the Preface.

³¹¹⁶ See footnote 2965 above regarding *desert*.

³¹¹⁷ The word "طَيِّبَاتٍ" = "goodies" = "goodies" = a feminine gender means any thing delectable and legitimate!

³¹¹⁸ The "تَفْضِيلًا" is infinitive noun! So, here the word "absolute" is to intensify "favor!" I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or "preferment".

³¹¹⁹ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

³¹²⁰ The word "fatila" = "فتيلا" means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

³¹²¹ The word "دُنْيَا" = "world" is a feminine noun, hence the reference to it as "this^w!"

³¹²² The word "اضل" = "adhal" is a superlative adjective for "strayer" for which there is no English equivalent!

³¹²³ See footnote 2876 above regarding *reveal*.

³¹²⁴ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

³¹²⁵ The word "حَلِيلًا" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect! English as well as Arabic-English dictionaries almost all do not have an entry for "خلة" They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect! Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'an The Supreme. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "khaleel" as "ultimate faithful friend!"

³¹²⁶ The word "رَكَنٌ" in "تَرْكُنُ" simultaneously imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one!

³¹²⁷ That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter! See القرطبي!

land ^w to egress you ^g they ^z from it ^w and thus not wait they ^z after you ^g except a little.	الْأَرْضَ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٦٨﴾
77. Dispensation ^w (of) whom ^p qad (already and affirmatively) We sent before you ^g of Our messengers, and not find you ^g for Our dispensation ^w a transfer.	سَنَةً مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لُسْنَتَنَا تَحْوِيلًا ﴿٦٩﴾
78. A'qem ³¹²⁸ (Let-[you ^s] up/ sustain the prescribed obligations of) the Prayer ^w for ³¹²⁹ (after) the sun's ^w dolooke ³¹³⁰ (from its meridian's incline) to the night's darkness ³¹³¹ ; and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).	أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٠﴾
79. And of the night then tabajjad (let-up [you ^s] to pray by the night after some sleep) by it ^x an extra ^w (Prayer) ³¹³² for you ^g asa (craving a deed beyond one's means that/ may) that resurrects ³¹³³ you ^g your ⁿ Lord (in) a status mahmoodan (one which is praised).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧١﴾
80. And let-say [you ^s]: my Lord, let-admit me [You ^s] a truth's admittance and let-exit me [You ^s] a truth's exit and let-make [You ^s] for me from ladon ³¹³⁴ (directly and possessively from) You ^g an authority, (to be my) na'sseeran (multitudinous-succorer).	وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٢﴾
81. And let-say [you ^s]: came the right ^x and zabaqa (ennuied and vanished) the falsehood ^x verily the falsehood ^x [was] zabooqan (readily ennuied vanisher).	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٣﴾
82. And nonazzeelo ([We] repetitively descend) of The Qur'an what it ^x (is) a cure and a mercy ^w for the believers and not [it ^x] augments the dha'lemeena ³¹³⁵ (injustice-doers) except a loss.	وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٧٤﴾
83. And if an'amna ³¹³⁶ (We graced bounteously and ennoblingly the most desirable and delighting boons) on the mankind, [he] shunned and [he] withdrew ³¹³⁷ by his side; and when touched/betided him the evil [he] [[was] ya'osan ³¹³⁸ (iteratively desperate).	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَقَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٧٥﴾

³¹²⁸ That is you^s up/sustain/maintain all the rituals necessary!

³¹²⁹ The word "after" is used here as one (the 13th) of the twenty-two meanings for "أل" See **معني اللبيب**

³¹³⁰ The word "ذُلُوكِ" translated here as "incline!" However, Qur'an commentators seem to differ as to the exact meaning of the word! Some say: it is from the "زَوَالُ" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian)! Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah! Others say, it is the sunset = "الغروب"! Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab! Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above! For the various sayings see **القرطبي**!

³¹³¹ This time span includes Dhuhur, Asr, Maghreb, and possibly Isha Prayers!

³¹³² The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence!

³¹³³ See footnote 2748 above regarding **ابعث**

³¹³⁴ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" so "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See **اللسان**!

³¹³⁵ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice!" See the **Lexicon** attached to this Translation!

³¹³⁶ The word "أَنْعَمَ" in "أَنْعَمْتُ" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أَنْعَمَ" So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

³¹³⁷ The word "نَقَا" may mean turned away rather far!

³¹³⁸ The word "desperate" here is used in the noun senses, as in Webster's Dictionary!

84. Let-say [you ^s]: each works on his manner ^w so your ⁿ Lord (is) knowinger by whom ^p [be] (is) <i>abda</i> (of better/- more aright-guidance) a path.	قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾
85. And they ^z ask you ^g a'n (regarding) <i>Ar-Roo'he</i> ^{w3139} (the soul) ^w ; let-say [you ^s]: <i>Ar-Roo'bo</i> ^w (= <i>Ar-Roo'he</i> ^w) (is) of my Lord's command, and not <i>oteytum</i> (had been accorded you ^r) of the knowledge except a little.	وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۚ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾
86. And <i>la'en</i> (indeed if) [We] wanted surely [We] assuredly ³¹⁴⁰ go/undo by what We revealed ³¹⁴¹ to you ^g afterwards not [you ^s] find for you ^g by it ^x on Us a custodian.	وَلَيْنَ شَيْئًا لِّنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدَ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾
87. Except a mercy ^w from your ^t Lord; verily His munificence [was] on you ^g big.	إِلَّا رَحْمَةً مِن رَّبِّكَ إِن فَضَّلَهُ ۖ كَارِبٌ عَلَيْكَ كَبِيرًا ﴿٨٧﴾
88. Let-say [you ^s]: <i>la'en</i> (indeed if) gathered the humankind and the Jinn to <i>ya'ato</i> (they ^z produce/bring about) by like this [The] Qur'an ^x , not <i>ya'atona</i> (= <i>ya'ato</i>) by its ^x like, even (if) [was/were] some for some (openly) backer/supporter.	قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾
89. And <i>laqad</i> (verily, already and affirmatively) We variegated for the mankind in this Qur'an of every example; so <i>aba</i> ³¹⁴² (categorically refused) [they] most (of) the mankind except <i>kofooran</i> ³¹⁴³ (to have disbelief/ingratitude).	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾
90. And said they ^z : never believe [we] for you ^g until [you ^s] burst for us from the Earth ^w a spring.	وَقَالُوا لَن نُّؤْمِرَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾
91. Or (to) be for you ^g a garden ^w of date-palms ^w and grapes ³¹⁴⁴ then [you ^s] burst the rivers through ³¹⁴⁵ it ^w <i>tafjeeran</i> ³¹⁴⁶ (intense burst).	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [you ^s] (cause to) fall the sky ^w like you ^g claimed on us fragments or <i>ta'atee</i> ^x ([you ^s] produce/cause to descend for) ^x us by Allah and the angels <i>qabeelan</i> (overtly/visibly/for our face-to-face viewing).	أَوْ تُنْقِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلًا ۖ وَالْمَلَكُ قَبِيلًا ﴿٩٢﴾
93. Or be for you ^g a house of <i>zukebrofen</i> (gilded-look) or [you ^s] raise/ascend in the sky ^w ; and never believe [we] for	أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرَفٍ

³¹³⁹ It is stated in “اللسان” for the word “*ar-Roo'h*” and “*ar-Rawh*” two distinct meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Roo'h*” (*the Rooh*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “*guardians*” over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*!

³¹⁴⁰ The “ل” in “لِنَذْهَبَنَّ” is a *juratory*-“ل” = “لِ الْقَسَمِ” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “*assuredly*”

³¹⁴¹ See footnote 2875 above regarding *revealed*

³¹⁴² The word *aba* = “أبَى” means *categorically* (absolutely, without exception) refused, i.e. *not* just simply refused!

³¹⁴³ The word “كُفُورًا” is *masculine noun*, denoting two meanings: (1) *disbelief in religion*; (2) *ingratitude towards Allah's favors*! Thus, this translation: “*disbelief/ingratitude*”

³¹⁴⁴ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is *the Muslim*! And in another narration: verily only that “الكرم” is *the heart of the believer*! See *نزهة المتقين*; شرح رياض الصالحين

³¹⁴⁵ The word “خلال” could also mean “*between*” or “*among*!” See *اللسان*!

³¹⁴⁶ Here “*intense*” is used to *intensify* “*burst off*!”

your ^t raising/ascending until <i>tonazzela</i> (repetitively descend) [you ^s] on us a book we read [it ^x]; let-say [you ^s]: <i>subhana</i> ³¹⁴⁷ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger.	أَوْ تَرَقَّىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٣﴾
94. And what prevented the mankind to believe they ^z <i>edh</i> (when/since) came (to) them the aright-guidance except that said they ^z : had Allah missioned ³¹⁴⁸ a human a messenger.	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٤﴾
95. Let-say [you ^s]: if [was] in the Earth ^w angels walking tranquilly, surely (would have) <i>nazzalna</i> (We repetitively descended) on them from the Heaven ^w an angel messenger.	قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿١٥﴾
96. Let-say [you ^s]: sufficed by Allah <i>Sha'heedan</i> (Witnesser-/Testifier) between me and [between] you ^b ; verily He [was] by His <i>eba'de</i> (worshippers/submitters/slaves) Proficient <i>Basseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾
97. And whomever Allah aright-guides, so he (is) the <i>muhtadey</i> ³¹⁴⁹ (he who found and accepted the aright-guidance) and whomever [He] misleads so never (shall) [you ^s] find for them <i>aw'leyaa</i> ³¹⁵⁰ (guardians/allies) of lesser than/without Him; and We throng them, The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x on their faces (prone) <i>omyon</i> (blind people), [and] <i>bokmon</i> (born dumb-mute people), and <i>ssommon</i> (deaf people) ³¹⁵¹ ; their abode-/lodging (is) Hell ^w ; every-when <i>khabat</i> ([it ^w] faded-/abated) We augmented them a <i>Sa'era</i> ^w (intensely kindling Fire) ^w .	وَمَنْ يَّهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَخَشَرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عَمِيًّا وَبُكْمًا وَصُمًّا ۚ مَا أُولَئِكَ إِلَّا جَهَنَّمَ كَلَّمَ خَبْرًا زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾
98. <i>Tha'lekaa</i> (he-that-afar-it/that) (is) their requital; because verily they, disbelieved they ^z by Our <i>Aya'te</i> ^w (signs/proofs) and said they ^z : are <i>edha</i> (when/if) we were bones and <i>rufatan</i> (decayed corpses/dust/debris), are surely we (are) <i>maboothoona</i> (they who are being resurrected) a new creation.	ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِعَايَتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾
99. Have [and] ³¹⁵² not they ^z seen that Allah, Who [He] created the Heavens ^w and the Earth ^w (is) <i>Qadiron</i> ³¹⁵³	• أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

³¹⁴⁷ The word “*subhana*”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحاتك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”=“سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

³¹⁴⁸ The word “بعث” in “ابعث” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

³¹⁴⁹ See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”!

³¹⁵⁰ The word “*aw'leyaa*” could also mean, among them: protector, friend

³¹⁵¹ The words “عمي، بكم، صم” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, the above transliteration!

³¹⁵² The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an

(He-Who is capable of: giving/ doing/ enforcing/ or influencing) on (yet-still) ³¹⁵⁴ [He] creating like them and [He] made for them <i>ajalan</i> ³¹⁵⁵ (term-limit) ^x no suspicion in it ^x ; so <i>aba</i> ³¹⁵⁶ (categorically refused) the <i>dba'lemonoona</i> ³¹⁵⁷ (injustice-doers) except <i>kofooran</i> ³¹⁵⁸ (ingratitude/ disbelief).	الْأَسْمَوَاتِ وَالْأَرْضِ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١١﴾
100. Let-say [you ^s]: if ³¹⁵⁹ you ^f (were) possessing treasures (of) my Lord's mercy ^w then surely you ^c (would have) withheld (for) <i>khashyata</i> (reverent-fear) ^w (of) the expenditure, and [was] the mankind <i>qatooran</i> (iteratively stinter).	قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَا مَسْكَكُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٢﴾
101. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) nine evident ^w <i>Aya'ten</i> ^w (miracles/ signs/ proofs), so let-ask [you ^s] Israel's sons <i>edb</i> (when/ since) [he] came (to) them then said for him Pharaoh: verily I presume you ^g O <i>Mosa</i> (Moses) <i>mas'booran</i> (he who is bewitched).	وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْتَلَّ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٣﴾
102. Said [he]: <i>laqad</i> (verily, already and affirmatively) knew you ^g not descended these except the Heavens' ^w and the Earth's ^w Lord, evidences-persuaders ^w and verily I presume you ^g O Pharaoh <i>mathboran</i> (he who is ravaged).	قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٤﴾
103. Then [he] wanted to <i>yastafezza</i> ³¹⁶⁰ (affirmably-provoke) them from the land ^w then We drowned him and whom ^p (were) with him together.	فَأَرَادَ أَنْ يَسْتَفْزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٥﴾
104. And said We from after him to Israel's sons: let-dwell you ^z the Earth ^w /land ^w ; then <i>edha</i> (when/ if) came promise (of) the other ^w ³¹⁶¹ We came (brought) by you ^z <i>lafeefan</i> (compositely together).	وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٦﴾
105. And by the right ^x We descended it ^x and by the right ^x [it ^x] descended; and not We sent you ^g except a <i>mubashsheran</i> (iterative teller of pleasant tidings) and a <i>natheran</i> (repetitive warner).	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٧﴾
106. And a Qur'an ^x We sundered ³¹⁶² it ^x ; to read it ^x [you ^s] on the mankind on <i>mukthen</i> ³¹⁶³ (gently/ deliberately	وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ

interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

³¹⁵³ The word "قادر" is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

³¹⁵⁴ The prepositional word "على" has nine different meanings, among them "الإستدراك و الإضراب" = "yet-still!" See *المعني اللبیب*!

³¹⁵⁵ The word "الأجل" means term-limit, see *اللسان*!

³¹⁵⁶ The word *aba* = "أبى" means categorically (absolutely, without exception) refused, i.e. *not* just simply refused!

³¹⁵⁷ The word "الظلم" = "the injustice-doer," as "الظلم" = "injustice!"

³¹⁵⁸ The word "كفور" is masculine noun, denoting two meanings: (1) disbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: "ingratitude/ disbelief!"

³¹⁵⁹ The particle "لو" since it is a future-connected verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See *المعني اللبیب*, *أین هشام*!

³¹⁶⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

³¹⁶¹ Here the word "الآخرة" could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter!

³¹⁶² That is separated it in sets of *Ayat*, each *Ayah* clear by itself as well as in combination with others!

³¹⁶³ The word "مكث" = "الرفق و الإناة" that is gently, deliberately and in staying!

<p>and in staying) and <i>naẓẓalnaho</i> (We repetitively descended it^x) <i>tanzeeelan</i>³¹⁶⁴ (absolute descending).</p>	<p>تَنْزِيلًا ﴿١٦﴾</p>
<p>107. Let-say [you^s]: let-believe you^z by it^x or let-not believe you^z; verily who^r (had been) given they^z the knowledge of before it^x if [it^x] (is to be) recited on them, they^z tumble to their chins (i.e. on their faces) <i>sujjadan</i> (they in kowtowing manner).</p>	<p>قُلْ ءَامِنُوا بِمِـَّ أَوْ لَا تُؤْمِنُوا إِنَّا الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ سَـُٔرُونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧﴾</p>
<p>108. And say they^z: <i>subhana</i>³¹⁶⁵ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; <i>en</i> (verily) [was] our Lord's promise surely <i>mafoolan</i>³¹⁶⁶ (that which is inevitably done/ fulfilled).</p>	<p>وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٨﴾</p>
<p>109. And they^z tumble to their chins^w (i.e. on their faces) weeping and it^x augments them a <i>kbosho'an</i>³¹⁶⁷ (submission of: body/ sound and sight).</p>	<p>وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٩﴾</p>
<p>110. Let-say [you^s]: let-invoke you^z Allah or let-invoke you^z Ar-Rahman whom^a indeed³¹⁶⁸ you^z invoke so for Him (are) the names the <i>husna</i>^w (most all around beautiful)^w; and let-not louden [you^s] by your^t Prayer^w and let-not <i>tokha'fit</i> (you^g lower your^t voice/ whisper) by it^w and <i>ebtaghey</i>³¹⁶⁹ (let-earnestly-quest [you^s]) between <i>tha'lekaa</i> (be-that-afar-it/ that) a path.</p>	<p>قُلْ اَدْعُوا اللَّهَ أَوْ اَدْعُوا الرَّحْمَنَ أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٢٠﴾</p>
<p>111. And let-say [you^s]: the praise (is) for Allah Who neither <i>ettakhatha</i>³¹⁷⁰ (He took and made) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a <i>wa'leyen</i> (guardian/ ally) out-of humility³¹⁷¹; and <i>kabberho</i>³¹⁷² (let-[you^s]: magnify Him/ glorifying Him) <i>takeberan</i>³¹⁷³ (an utmost magnifying-/ glorification).</p>	<p>وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذَّلِّ وَكَبِّرُهُ تَكْبِيرًا ﴿٢١﴾</p>

³¹⁶⁴ The word “تنزيلًا” is the *infinitive noun* of “انزل”! When *such a noun* is used it is for strongest intensification! Hence, absolute descending! Also the word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

³¹⁶⁵ The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

³¹⁶⁶ The word “mafoolan”= “مفعولا” is an *objective, singular masculine noun*, for which there is no English equivalent!

³¹⁶⁷ The word “خشوعًا” involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوعًا” denotes *submission* of sight and sound as well! See اللسان!

³¹⁶⁸ The particle “ما” is for “التأكيد” = intensification of the fact that whatever they invoke, Ar-Rhaman or Allah!

³¹⁶⁹ The word “ابتغى” is based on the word “طلب حثيثًا”= “ابتغى” meaning: earnestly quest!

³¹⁷⁰ The word “اتخذ” from “الإنخاذ” which is “إفعمال” for “لسان العرب”; therefore, “اتخذ” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

³¹⁷¹ That is to say Allah has no protector out of need to such a protector as such a need is humility!

³¹⁷² That is to say: “الله أكبر” in absolute obedience and submission to Him!

³¹⁷³ The word “تكبيرًا” is the *infinitive noun* of “كبر”= said “الله أكبر” in the absolute sense of obedience, submission and exaltation of Allah!